

# Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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PUBLISHED EVERY FRIDAY MORNING FOR THE PROPRIETOR, BY JOHN RAMSEY.

CLEVELAND FLETCHER, Editor. [From the Universalist Watchman.]

A SERMON. BY BENJAMIN WHITTEMORE, South Boston. I love thy commandments above gold, yea, above silver, &c. Psalms cxi. 127.

These words contain a comparison. Gold is here compared with the commandments of God. The comparison is designed to set forth the value of those commandments, as being greatly superior to the most refined earthly treasure. David, in this instance, speaks of gold, that stands at the head of worldly possessions; as all of those possessions, or early all, are under its command. He new the high esteem in which this article is held among men—the avidity with which they seek, and the satisfaction with which they receive it. He new that it was neither a scarce, nor welcome commodity in his own royal household. But valuable as gold is—highly as it is esteemed among men, David considered the commandments of God much more valuable, and worthy of much higher esteem. It requires no labor from him, to convince people that gold is valuable and should be esteemed,—the great labor is, to convince them that the commandments of God are more valuable and more deserving esteem. We do not mean to intimate that it is wrong for people to esteem gold valuable, and to covet it for its value's sake. No; for the words of David, before us, justify us in holding in due esteem earthly treasures. But does he say? "I love thy commandments above gold, yea, above silver, &c." If the word "above" means anything, in this place, David acknowledged that he did esteem gold, but his love of the divine commandments was above that gold. If he had disliked gold, or but very lightly esteemed it, it would not have been saying much in his favor, to say he loved the commandments above gold. The comparison, of the commandments with gold by way of pre-eminence, would have been extremely unfortunate, gold were a thing to be disesteemed. David was not guilty of the impropriety of comparing the commands of high heaven with a thing of no value. It was a value which is affixed to gold, and the great regard in which it is held, which rendered the comparison a proper one. In this case the words of David are correct, and his words can be safely followed, we may highly regard earthly wealth, if above that, we love the glorious laws of our Maker.

We will now notice a fact with which the hearer, undoubtedly is acquainted. We have in society a class of people who profess great indifference concerning earthly wealth. A care for that, they present as being beneath their attention—unworthy their profession—and consistent with a religious character. They would have the world believe that they have wholly given themselves up to God and Christ, and the work of saving souls; and that worldly treasures are far from their pursuits and thoughts. They would persuade others, if they would be religious, they must be equally thoughtful concerning the attainment of wealth, they must look upon such things with sovereign indifference and contempt.—And many people suppose that those who in this way, are as regardless concerning this world's goods as they pretend, and that religion actually forbids professors, especially clergymen, from pursuing those means by which they may secure worldly possessions, or at least, in making such possessions our object pursuit. But religion forbids no such thing, and the indifference and contempt property, which we have noticed, is only wholly unnecessary, but actual-injurious in its tendency.

If people profess to have a contempt for worldly treasure, they are in danger of poverty or hypocrisy. If they are actually as thoughtless as they say—if they goods are no part of their pursuit, they will neglect the means which secure comforts of life, and pinching poverty will unavoidably come upon them. Everyone can see that this would be the train consequence. And we should regret to have the idea prevail, that a disregard for worldly treasure is necessary a religious character, for fear that pauperism would much more prevail. On the other hand, if these people are not as thoughtless as they say they are, their pretensions that they are so, is hypocrisy. Circumstances are so strong, that I am compelled to believe that this is general—the true character of this pretension, is to not believe those who are so forward declaring their contempt for wealth, to be honest in their pretensions, but use them as a covering for an inordinate love that which they would have us believe so much disregard. This may seem charitable, and we confess that we are sorry to have so unfavorable an opinion of any people, and especially of those

who should be examples in the world, and above deceit and hypocrisy. But if these disclaimers are honest, how does it happen that so many of them are possessors of princely fortunes? How does it happen that their houses are of the best order, and furnished in the most expensive style? How does it happen that they are so ready to exchange small salaries for large ones, and that they have their thousand—two thousand, and three thousand a year? And how does it happen that they have their money-gatherers abroad in every city, village and parish, soliciting donations, subscriptions, contributions, &c., if they are very indifferent concerning earthly treasures? If these are marks of indifference, the miser would be perfectly willing to be indifferent with them, and perhaps would wear the character with as much propriety as they do.

Do not understand that we mention these things because we condemn these people for manifesting a desire to accumulate wealth; for we consider such a desire perfectly proper when duly restricted. What we condemn, is their pretension that they have no such desire. It is true we have sometimes censured them for carrying that desire beyond due limits. When they have put in operation cunningly devised measures for the purpose of obtaining from widows and orphans their scanty living—and from drudgery and penury their hard earned and much needed pittance, to increase their own funds, we have felt it our duty to speak out our disapproval. It is perfectly right for ministers to expect and receive a sufficient compensation for their labors. If they preach the gospel they have a right to expect a living thereby. If they impart to the people spiritual things, it is no more than right for the people to return to them temporal things. Clergymen, like others, have families dependent on them for support; and it is their duty to support them. If they were indifferent in this respect, their conduct would be deeply criminal, and if they were indifferent concerning the means which bring that support, they would be also criminal; for the end could not be obtained without the means. In earthly treasure, we find the means of supplying the earthly wants of our families; and he who provides not for his own house, Paul says, "is worse than an infidel."

There are strong reasons why we should hold in due esteem the wealth of this world. One important reason is, God the Creator of the world, gave to us its riches and abundance; he gave them to us for our use—our advantage, and our happiness. He has filled all nature with treasures designed to meet our wants and promote our enjoyment. Shall we lightly esteem these gifts of a wise and good Providence? They may all have been abused by imprudent men; but shall we throw them all away as of no value, as unworthy our use and esteem on that account? Shall we condemn the abuse and the things abused, both together. By no means; gold and silver and precious stones are as much the work of God, as are other parts of creation; and if they are worthy his making, they are worthy our esteem. We should regard and use them as the gifts of his goodness, but should carefully avoid using them wrongfully. Gold and silver and precious stones are a medium by which we can obtain most of the other temporal conveniences of life; and no reason can be given why they should be less esteemed than other favors. To be sure they are not food and raiment, but they procure the supports of life, and may be properly prized on this account. They should not be made gods to worship, but as the gifts of the true God, we should improve them—as gifts of a temporal nature—designed for our temporal good. We should understand at the same time, that they are not his only, nor his best gifts. While we seek and improve these gifts, we should seek more diligently those of a higher order.

An objection may be introduced here, which some may suppose is directly against our views. It is this. The scriptures say—"The love of money is the root of all evil." 1. Tim. vi. 10—This is not strictly true, because there are many evils of which the love of money is not the root. But it is true the love of money is the root of almost an incalculable number of evils, and this passage may be considered a hyperbole or strong expression used to set forth this fact. Adam Clarke thinks this passage would be better translated thus:—"The love of money is the root of all these evils," i. e. the evils which have been just before mentioned. Let this be as it may, Paul refers to an inordinate love of money; a love of it, which led people to seek, by dishonest and reprehensible means, this article; a love of it which so engrossed their heart and attention, that they neglected things of more consequence, and ever sacrificed virtue and religion in its attainment. By looking at the connexion, we find that Paul

has there given a description of those who had this inordinate love of money. He says they were men of corrupt minds, and destitute of the truth, supposing that gain is godliness. The whole religion of these people consisted in getting money; and for this purpose they sacrificed truth. They were ready to barter away religion, conscience, or any virtue for the sake of money. Paul also says in this connexion—"They that will be rich, fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction."—This is very correctly spoken. The words—"They that will be rich," are very emphatic, and refer to persons who were determined to get riches, at all hazards; who lived only to get money, and were resolved to get it, whether the means were honorable or dishonorable—honest or criminal. This is the love of money to which Paul alludes. It was a love which led to the neglect of things of higher importance, and to the disregard of moral rectitude. We have seen much of this love of money in society, and we know that it is the root of a vast number of evils, and does actually, as Paul says—"Drown men in destruction."

We may now give more reasons why the commandments of God are more to be loved than worldly riches.

1. If we do not love the divine commandments more, we are exposed to the temptation of violating them that we may obtain riches, and to that love of money which is the root of all evil, which will bring us into a snare and produce our destruction. But love, as David, the commandments above gold, and all our pursuits for wealth will be under due regulations. We shall do as we would be done by. We shall deal justly and love mercy. Our love of money will work no ill to our neighbor. It is only when we love earthly treasure above the commandments, that our love of it is the root of evil. We may safely procure as much earthly treasure as we can, if while we are doing it, we hold in higher estimation the laws of our Maker, and scrupulously keep within their requirements. Lying, cheating, defrauding, stealing, robbing, and murdering, for the sake of obtaining money, are sins which never would occur, if the commandments of God were duly regarded.

2. The second reason why the commandments of God should be more loved than gold, is because in keeping these commandments we find more peace and happiness than we do in the happiness of gold. If any think otherwise they are deceived. "In keeping of them there is great reward." Riches often take to themselves wings and fly away. But the satisfaction of keeping the commandments yields a steady income of happiness. Riches are wholly without value to the possessor where the commandments are not loved more and kept. Where this is the case, riches only get people into snares and difficulties, and produce the ruin of all their peace. The poor man, who loves the commandments and sacredly obeys them, is happier than all the world could make him if he did otherwise. A man, who has ill gotten wealth, has always an accuser in his coffers and a hell in his breast, which the man is free from who loves and keeps the commandments. The obedient man has a conscience void of offence—a heaven within; and he can lie down on his pallet of straw and enjoy a calm, and happy repose which is unknown to the disobedient man, though his bed is down and its covering is embroidered with fine gold. In the dungeon and in chains, the obedient man is more blessed, than the ungodly king upon his throne.

3. The third reason why we should love the commandments of God above gold, is because this treasure at the longest can be enjoyed but a few days, but these commandments embrace a principle which is to give enjoyment forever. Love is that principle. All the laws of God are comprehended in two commandments. The first requires us to love God with all our powers; and the second requires us to love our neighbors as ourselves. Jesus informs us that this law shall all be fulfilled. All mankind will then be brought into this spirit of love. Hatred will not exist. No spirit will then exist which is opposed to love.—"God is love. He that dwelleth in love dwelleth in God, and God in him." God then will be all in all. We all know the value of love. We know that it is the richest boon of heaven to man. It is the source of all happiness upon earth and in heaven. The commandments of God begin and end in love—begin and end in that which only can make us happy. Having this we have a treasure which neither moth nor rust can corrupt, and which thieves cannot break through and steal away. It is not so with gold. Ought not those commandments, then, to be more loved than gold? What rational being can doubt it? With all earthly wealth at our command, we are poor indeed, if we are "not rich toward God."

If between God and our own souls we stand condemned, we are condemned indeed, though all the world should justify us. We must have unaccusing hearts, and hands that are clean from all violence and deceit, if we would be happy; if we would enjoy any of those earthly treasures which a bountiful Providence has spread out before us. If we would have these things we must keep the commandments; we must love them as the rules of the kindest and wisest of all Fathers, given to direct us in those paths where safety, peace and happiness, are always found. All their ways are ways of pleasantness, and all their paths are paths of peace.

The law of the Lord is perfect converting the soul. As the law shall all be fulfilled, all souls shall be converted by it. Converted to what? To love.—Again: "The law is our schoolmaster to bring us to Christ. As it shall be fulfilled, all will be brought to Christ by it. It was the grand object of our Lord's mission to bring about the fulfilment of the law of universal love; and it will be so fulfilled, that it will be written upon the mind and printed upon the heart of all God's children—so that there will be nothing to hurt or to destroy in all his holy mountain."

[From the Southern Pioneer.] THE NATURE OF TRUE RELIGION. BY REV. J. B. PITKIN, OF RICHMOND.

I confess, that I have no confidence in any pretensions to virtue, unconnected with religious sanctions, I have no faith in a morality unbottomed on a sense of responsibility to a Supreme Being. But when I speak of religion as an agent to promote correct morals, and thereby to favor civil liberty, let me not be misunderstood to mean, every thing which bears the name of religion. I know, and am ready to confess, that there has been, and still is, much that assumes this holy title, which exerts an influence, to degrade the human soul, to make it distrust its reason, its highest power, to render it timid and abject, and thereby to deprave and enslave it.

I acknowledged that religion in various forms is a foe to freedom, is the very handmaid of arbitrary power. I have no plea to offer for the baneful influence of superstition. In the language of the poet:

She from the rending earth and bursting skies,  
Saw Gods descend, and I found infernal rises,  
There fixed the dreadful—hence the bluest shades,  
Fear made her dwell, and weak hope her gods;  
Gods partial, changeful, passionate, unjust,  
Whose attributes are rage, revenge and lust,  
Such as the souls of cowards might excite,  
And formed like tyrants, tyrants would believe;  
Zeal then, not charity, became the guide,  
And hell was built on spite, and heaven on pride.

Man, in every age, has exhibited an astonishing proneness to form dishonorable conceptions of his Maker. The truth is, he has been so accustomed to bend in homage before the arbitrary power of human institutions; he has been so habituated to behold this attribute in its abuse; he has so often heard its triumph in the thunders of cruelty, carnage and death; he has traced its march in such paths of blood; he has seen its banner waving in such storms of desolation; he has seen its proud monuments piled up over such masses of ruin, that he has found himself almost unable to separate in his mind, the idea of power from that of destruction. Hence he has carried up to the throne of Supreme Dominion, the same fearful characteristics of sovereignty, which he has so usually seen in the sway of human rulers. Hence he has supposed that fawning and flattery—and self degradation and sacrifice were the proper means to propitiate the favor of Deity. And hence, he has crimsoned altars, and fed flames with the blood of his own offspring. Hence he has made pilgrimages and penances, and in fine, done almost every thing to gain his Maker to his side, but just what the God of Heaven requires—to worship him in spirit and in truth, and to do to his neighbor, just what he would expect an honest and merciful man to do to him.

Unprincipled men in power have doubtless seen a policy, in countenancing such representations of the Deity, inasmuch as they served to furnish a high precedent for their own unbridled tyranny.—But I repeat, that in speaking of religion, as a minister of virtue and of freedom I do not mean, those false views which have so unfortunately been dignified by the name. No: I mean a religion, that worketh charitable, practical, purifying, and a religion like that, which I understand Jesus Christ to have preached and revealed. Religion must be rational; if it be not, though it may inflame the passions, it can never exert an ennobling and dignifying control over the understanding. That great Sovereign of all well regulated conduct, religion, must be liberal and charitable; if it be otherwise, it is the deadliest foe, to human freedom. Time has been, when the passes to religious truth, were guarded by a flaming sword, when death in its most horrid shapes, was deemed the most effectual argument to uphold the truth, and preserve the purity of the church, when de-

mon passions of hell, stole the badge of heaven, and girded on its armor, and walked forth with the holy names of God and Christ upon their helmets, pouring forth curses in the form of prayers, denunciations under the appellation of Gospel messages, and beneath the cloak of pretended fidelity to religion, outraging every principle of common humanity. It is strange that men are so slow to learn, that persecutions in any form, can never advance the cause of truth. You may break men's skulls by violence, but blows will not reach their understandings. You may burn their bodies, but the faggot communicates no light to the torch of reason, and the red iron will not brand religion upon the heart. It is strange that so many persons even yet suppose, that they are advancing the Redeemer's kingdom, by violating that charity, which it was the great object of his precepts and life to teach and exemplify. It is by no means necessary, that all men should believe alike; but it is important, that all men should practice charity. Our fellow men may be most deeply in error, and yet merit our love and respect. A great deal of christian goodness, may be exhibited by persons, who are astonishingly absurd in many articles of faith, just as glittering diamonds are often found amid masses of surrounding rubbish. Goodness, is goodness, let it appear in what connexion it may; and it is always in every place, and under every profession, and in all circumstances of matchless value. As the hermit's star, though dwelling in a wilderness of clouds, still shines in the lustre of heaven, so piety and virtue are spiritual orbs, resplendent with celestial light, though occasionally found wrapt in the misty seclusions of a bewildered intellect. We ought indeed to reflect, that we are fallible, as well as he whom we deem a heretic; and that at all events, he is no greater heretic from our faith, than we are from his. And even though we are most confidently persuaded, that he is really and importantly in error, with respect to doctrine, yet if he exhibits a correct christian practice, christian charity will make his sincerity, and the goodness of his intentions, a cover to what she deems the defects in his creed. She loves to make a view of even the smallest christian grace in another, a plea for erasing from her recollections and feelings, every thing hostile to fellowship on the ground of differences in religious faith. Yes, christian charity has a magical power of her own, to spread even a minute virtue, into a covering for a multitude of errors of opinion; like the angel of mercy, stooping down from the gates of heaven, to catch from the sinners eye, the smallest drop of sincere contrition, and with the chemistry of redeeming love, swelling it into a cleansing flood, to wash away the darkest stains of sin.

I insist upon a liberal spirit in religion; for without it, religion is a curse and a scourge, the worst degrader of our nature, the most fatal enemy to our peace and happiness. A narrowly contracted uncharitable faith, will overturn the tenderest sensibilities of the heart, and convert the kindest sentiments of our nature into party venom. Its power comes like a billow of wormwood over the soul, drenching it with bitterness; it comes even upon the amiable heart of lovely woman, with a power to swell the native current of her gentleness into a rushing stream of sectarian rancor like the mountain storm turning the silver flow of the little warbling streamlets of the vale, into foaming torrents of boiling rage and headlong tides of desolation.

I have said, that religion to contribute to our virtue and liberty, must be rational, liberal and charitable. It must also be practical, pure and undefiled, not consisting chiefly in violent excitements, and thousand ecstasies, but manifesting itself in an habitual well ordered practice of the duties of piety towards God and justice, and beneficence toward our fellow men. The christian faith is not a spiritual gas, so inflating us, that we constantly boistered, like balloons above the earth, to traverse visionary regions of thought and feeling. No: but it is our daily head, which nourishes and strengthens us, faithfully to fulfill the several duties of life.

RELIGIOUS SLANDER.—Of all things in this world, there is no one more inexorable and scarcely less pernicious than Religious Slander. Yet how common it is! If a number of individuals, for reasons satisfactory to themselves, choose to worship God in a manner different from their fathers, straitway the professedly religious world pronounces them Infidel, Deists in disguise, practical Atheists. Why is this evil tolerated? If a single individual were to be branded with epithets, as slanderous as those cast upon the whole sect with which he is connected, he would hardly think of bearing them silently. In all probability, he would lay his case before a Court of Justice, and seek redress before a tribunal of his peers. But is it right to pre-



fer charges against a sect, which would be a plain libel upon any individual of that sect? Plainly, no. But how often is this done, merely because a difference of religious opinion has led to the establishment of different forms of worship, and different societies. Professed Christian! are these things right?

Gospel Banner.

CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.  
GARDNER, AUGUST 7, 1835.

But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth.—Matt. 8-12.

At a time when Christ was in Capernaum a Centurion visited him and made the following request—"Lord my servant lieth at home sick of the palsy grievously tormented." The compassionate feelings of Jesus were in immediate exercise and he replies "I will come and heal him." Then said the Centurion Lord I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed." This unbounded faith on the part of the Centurion surprised our Saviour and he said to them who followed him "I have not found so great faith, no, not in Israel—and then adds—I say unto you that many shall come from the east and west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven—but the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." After addressing his disciples in this manner, he turns again to the Centurion and says—"Go thy way, and as thou hast believed, so be it unto thee, and his servant was healed in the self same hour. It is contended by limitarians generally that the kingdom of God, or kingdom of heaven both of which terms mean the same thing, is some place in the regions of space or above us composed of and inhabited by spirits only, and that they enjoy perfect happiness to continue through the interminable ages of eternity; but we have no faith in such an opinion—we do not believe that the Saviour intended that those with whom he was conversing should so understand him. In fact whenever this kingdom was the subject of conversation he spoke of it in such a plain simple manner that those even of the lowest capacity could understand him. When accused by the pharisees of casting out devils by Beelzebub, the prince of devils he said, "But if I cast out devils by the power of God, then is the kingdom of God come unto you." To the Jews his inveterate enemies, he said: Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." From these emphatic passages of "holy writ" we learn that the kingdom of God—or kingdom of heaven is the gospel kingdom or the reign of Christ on earth or in the heart. Our Saviour likened this kingdom to a grain of mustard seed which from a very small beginning becomes a large and flourishing tree. St Luke informs us that the law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it. St Paul said that his Corinthian brethren had received a kingdom which could not be removed. It is plain therefore that the gospel dispensation, its requirements—its peace and its joys are what is meant by the phrase kingdom of God or kingdom of heaven. The "children of the kingdom" mentioned in the quotation at the head of these remarks were undoubtedly the Jews: they were the chosen people of the Lord—selected to preserve the sacred oracles for transmission to future generations. Christ commanded his apostles in the first place to go not in the way of the Gentiles—but rather go to the lost sheep of the house of Israel. But in consequence of their self-righteousness—their superstitious notions—the false doctrines taught them by their priests and the ideas they had imbibed from some cause or other that they were superior to all other earth born creatures, they despised the neighboring nations—rejected the commands of God—and judged themselves unworthy of everlasting life. They detested the Messiah, pronounced him an imposter—a wine bibber a friend of publicans and sinners. Yet they were the children of the kingdom as will be seen by the following address of St Peter, "ye are the children of the prophets and of the covenant which God made with your fathers saying unto Abraham and in thy seed shall all the kindreds and families of the earth shall be blessed. The Jews were the children, kingdom and heirs of the covenant which God made with Abraham. But they were as corrupt as corruption itself—the measure of their iniquity was filled up—they rejected Jesus the chief corner stone, crucified him and the glory departed from Israel. The Gentiles were received into favor and the saying that was written was fulfilled—"the first shall be last—and the last first. The Jews were the first to whom the spiritual kingdom of God was given and the Gentiles the last—the Jews utterly refused to receive the

Gospel kingdom—but the Gentiles received it and enjoyed its blessings. The Saviour intended to represent the Jews by the children of the kingdom who were to be cast out into outer darkness where there was weeping and gnashing of teeth.

The outer darkness, gnashing of teeth &c. are considered by modern theologians the hopeless misery by them contended for in the invisible world. We very much doubt their faith in such a vague chimera—do they believe that spirits have teeth that they can gnash them and eyes from which the tear drop may issue? We have a more exalted opinion of their intellectual faculties than to suppose they could for a moment give credit to what we should, call a spiritual absurdity.

We consider the outer darkness—weeping and gnashing of teeth to be the deep degradation to which these children were reduced when the kingdom was taken from them and given to the Gentiles. Despair brooded over them—the frightful premonitions of their impending doom haunted them continually;—suddenly the horrible reality came upon them—Jerusalem was destroyed and those children of the kingdom became a reproach among all people. Their temple in which they proudly imagined the presence of the Lord exclusively dwelt—this beautiful monument of unsurpassed architecture was levelled with the earth and not a vestige of its splendour was left for after generations to gaze upon and admire. Jesus said that such a time of trouble never was since there was a nation and never should be again. The Jews—the children of the kingdom were cast out into outer darkness—overwhelmed with troubles and misery they weeped and gnashed their teeth. The kingdom of God is a kingdom of light—moral light and when they were cast out of it they were truly in a state of mental darkness, that might be felt—misery like some unseemly spectre was constantly before them as revolting and horrible to them as the print of a demon's foot. Reader, beware, lest by rejecting the counsel of God trouble shall come suddenly upon you, and you weep and wail in utter hopelessness and despair.

IMMORTALITY.

Immortality—the vast theme for a world of intelligent beings to dwell on, a subject admired and worshipped by myriads of the human race. The mighty mind of man cannot be confined to this mutable state of existence, it soars beyond the reach of matter and reposes in the bosom of Infinite love. Surrounded as we are by the tottering fabrics of art and the ever changing scenes of nature—hemmed in by the evanescence of time and connected by an indissoluble link to objects which are constantly disappearing under the happy touch of the destroyer, how pleasing is the reflection, that when the springs of Nature shall cease to act with their wonted force, and the dark veil which shuts immortality from mortality shall be withdrawn we shall be introduced into that mysterious—impalpable and stupendous future—the splendors of which are beyond the power of mortals to describe. But we are told that Immortality has no foundation but in the imagination—well—if it be a dream, it is a splendid one—it gives birth to the highest and holiest aspirations that ever leapt from off the altar of the human heart. It is a glorious star—a beacon light to wandering mortals to guide them to the source of all light. Without a belief in immortality human nature loses its dignity and sinks to the level of a brute. We cling to the blessed hope of a happy immortality—the Divinity within assures us

"There is a world above,  
Where parting is unknown;  
A whole eternity of love,  
Formed for the good alone;  
And faith beholds the dying here,  
Translated to that happier sphere."

THE INDEPENDENT MESSENGER of Boston Mass. under date of July 17th contains an article over the signature—"A Friend," in which an attempt at wit is made at our expense. We do not wish to meddle with the "creature" who penned that article, for if a person "grapples with a sweep a portion of his filth will cleave to him." If we mistake not, that gentleman has noticed us before in a very respectful manner, but we do not reciprocate his "friendly" attentions. He must excuse us for not descending into the ditch to reach him, and his arrows will never reach us so long as he occupies his present position. We hope we shall not wound his pride by any remarks we may make although he is extremely sensitive. We suppose he claims some affinity to Cicero from the fact that the great Orator "took his family name from the mark of a beat on his face" and he as well as many others have thought themselves possessed of superior talents "because they had warts on their noses." In the same article the writer gives the Editor of the Trumpet a thrust, but Br. Whittemore we doubt not has long since come to the same conclusion that we have, that such a scavenger is beneath a decent man's notice.

One of the Editors of the Messenger

may dispatch this number of the Intelligencer to his *protege* as he was wont to do the "Telescope;" we shall not take the trouble.

A LETTER TO THE EDITOR.

We cannot withhold the following extract of a letter to us from a worthy Br. of Mass. The deep feeling of piety which characterizes the heart that dictated it, is visible in every sentence. Surely our opponents after having read the following cannot doubt the fact that the doctrine of the final Restitution gives birth to the high and holy feelings which spring up in the bosom of a humble devout christian. Our brother we know will excuse us for making a portion of his valuable letter public.

BEVERLY, July 20, 1835.

(Br. FLETCHER:—Ours is a rather singular acquaintance—singular, that we should have for several years carried on a friendly correspondence, and yet never have beheld each other "face to face." In your last, you mentioned you were then soon to set out on a visit to your native town twenty miles east of us. I afterwards saw your name announced in the papers as preaching in the region round about—but whether you passed through Beverly I cannot tell; or whether Providence designs we shall meet on earth, He only knows. May it be our mutual effort to be faithful to Christ unto death, that we may meet in heaven. Yesterday was the day which saw a crucified Redeemer rise, to bring life and immortality to light. It was a delightful day; and heaven seemed to smile upon us as we went up to the house "where prayer is wont to be made," to worship our God in the beauty of holiness. I preached in the morning from Ps. 4: 6, and in the afternoon from Rom. 10: 8; with what faithfulness, or with what effect, eternity and judgment will show. It is a solemn thing, and a responsible charge, Br. F. to be an overseer in the heritage of Christ, and to minister to the spiritual wants of immortal souls. And when we consider how many are looking to their minister for the sustenance of eternal life—how much confidence is placed in his instructions—how much is to be done before the era of the Restitution can be ushered in: it becomes every servant of our Lord to be watchful unto prayer, that his own heart be moulded after the similitude of his master's—that he give to each of his flock a portion in due season—and that he be instant in season and out of season, in the discharge of the duties of his profession, that when called to render an account of his stewardship, he may render a fair and clean balance sheet. One of the chief obstacles to the onward progress of the gospel, is the too great absence of the spirit of Christ in its professors. There is, unfortunately, at the present day, a greater disposition to pull down than to build up—to find fault with others, than to examine their own hearts, and to improve their own lives. Christ denominated his disciples the lights of the world. The true christian is a light, and his light shines. Too many, however, have candlesticks, but no light. They profess, but do not practice. But such professions are vain. They will not bear the scrutiny of man nor the judgment of God. The gospel must be believed as well as professed. There must be prayer and a faithful observance of the ordinances, and a godly walk and holy conversation, and a constant pressing towards the mark of the prize of the high calling of God in Christ Jesus. The professor must move in an atmosphere of holiness and love, or the world will justly hold his profession in derision. When this is universally practiced by christians, the gospel of the blessed God will spread and touch the hearts of unregenerate men with power unto salvation. I thank God daily, that the manifestations of his heart searching, and sin destroying truths are growing brighter and stronger. And with an inward joy which the world cannot afford, do I look with the eye of faith through the vista of ages to the period when the means of grace, attended with the sanctifying influence of the Holy Spirit, shall have wrought their work upon every heart redeemed by the precious blood of Christ, and every creature in heaven, earth and sea, unite to swell the choral anthem of Praise to God and the Lamb.)

The doctrine of Universalism appears to be rapidly gaining ground in every section of our country—and the miserable heart rending belief in a doctrine which would consign myriads of our species to the regions of unending woe is fast giving place to one far more congenial to the benevolent feelings of the human heart. Truth will sooner or later bear the palm of victory, and hypocrisy and deceit—priestcraft and credulity will vanish before the light of reason and intelligence like the baseless fabric of a vision" before our waking hours.

The following beautiful passage is from a sermon preached by Bishop Heber to his parishioners a short time before his departure for India in 1833. We have read it a great many times with peculiar pleasure, and we republish it at the earnest request of a friend. This friend was once enveloped in the mists of scepticism and he assured us a few days since that the writings of Bishop Heber were instrumental in arresting him in his dark and dreary career, since which time he adores and almost worships every sentence which came from the Bishop's pen.

Life leads us on like the stream of a mighty river. Our boat fast glides down the narrow channel, through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnifi-

cent. We are animated by the moving future of enjoyment and industry which pasture before us; we are excited by some short lived success or depressed and made miserable by some equally short lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs are alike left behind us; we may be shipwrecked but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the flowers are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and our further voyage there is no witness but the Infinite and the Eternal. And do we still take so much anxious thought for future days, when the days which have gone by have so strangely and uniformly deceived us. Can we still so set our hearts on the creatures of God, when we find by sure experience that the Creator only is permanent; or shall we not rather lay aside every weight and every sin which doth most easily beset us, and think of ourselves henceforth, as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest we have contained in his mercies."

RELIGIOUS BELIEF OF THE JEWS.

The following statement of the Jewish creed is found in the celebrated confession of faith drawn up by Maimonides at the close of the eleventh century. We knew not that there was such an one in existence till a few days since when we came across it in an old newspaper.

1. I believe with a true and perfect faith, that God is the Creator, (whose name be blessed!) governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work for ever.
2. I believe, with a perfect faith, that the Creator (whose name be blessed!) is one; and that such an unity as in him can be found in none other, and that he alone hath been our God, is, and ever shall be.
3. I believe, with a perfect faith, that the Creator (whose name be blessed!) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.
4. I believe, with a perfect faith, the Creator (whose name be blessed!) to be the first and the last, that nothing was before him, and that he shall abide the last forever.
5. I believe, with perfect faith, that the Creator (whose name be blessed!) is to be worshipped, and none else.
6. I believe, with perfect faith, that all the words of the Prophets are true.
7. I believe, with a perfect faith, that the prophecies of Moses, our master, (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.
8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him!)
9. I believe, with a perfect faith, that the same law is never to be changed, or any other to be given to us of God (whose name be blessed!)
10. I believe, with a perfect faith, that God (whose name be blessed!) understandeth all the works and the thoughts of men, as it is written in the prophets; he fashioneth their hearts alike, he understandeth all their works.
11. I believe, with a perfect faith, that God will recompense good to them who keep his commandments and will punish those who transgress them.
12. I believe, with a perfect faith, that the Messiah is yet to come, and although he retard his coming, yet will I wait for him till he come.
13. I believe, with a perfect faith, that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated, world without end! Amen.)

EXPLANATION OF JOHN, 3: 8.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." John 3: 8.

These words, it will be remembered, were spoken by our Saviour to Nicodemus, a ruler of the Jews, who came to Jesus by night to converse with him on the subject of his religion. "Master"—says Nicodemus, "we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus marvelled at this assertion—for it was plainly evident he did not understand it.—Jesus again answered, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

This language last quoted, it is well known, has often been shrouded in much mystery, but for what reason we cannot conceive, unless it has been thought a better way to explain scripture—to clothe it in obscurity! The meaning of the passage appears very evident and perfectly natural when compared with the context, and the usual method of expression employed by our Saviour in his teachings to the children of men.

Jesus in this language intended to set forth the difference between a birth into his kingdom, and one into a belief of the Jewish religion. The one was a religion of forms, externals, outward observances, which the Apostle says "stood only in meats and drinks, and divers washings, and carnal ordinances," Heb. 9: 10. It pertained to the flesh, and affected not the heart. Such was the religion of Nicodemus. The religion of Christ was something altogether different. His kingdom was a spiritual one, purely. He makes the distinction himself at the 6th

verse. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." And then, he immediately adds, "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth &c. The wind, not being in itself discernable to the natural eye, is seen in its effects. So far as outward sight is concerned, 'thou canst not tell whence it cometh, nor whither it goeth.' So with this new birth into the kingdom of Christ. It is known by its effects. It is not a concern of the temporal, but spiritual nature. 'The kingdom of God' said our Saviour to those who asked when it should come—"cometh not with observation" i. e. outward show, pomp or ceremony. It is "not meat and drink, but righteousness, and peace, and joy in the Holy Spirit." It is "not in word, but in power;" in a divine influence on the heart; and altogether different from the form of religion cognizable by the outward senses.

Nicodemus still marvelled; and well he might for this was new doctrine to him. His religion had been one of another kind, altogether—and he exclaimed with astonishment—"How can these things be?" Let us not greatly wonder however at the conduct of Nicodemus. There are many good professing christians in modern days, who are in the same state of feeling in regard to the new birth. There must be so much excitement—so many powerful exercises of mind through which to pass—so many loud, long and frequent prayers—so many articles of the creed and church covenant to adopt—and so much profession to make continually—in order to be a subject of Christ's Kingdom! Reader—"marvel not" like Nicodemus, at the doctrine of Christ. Seek his kingdom here below—the gospel kingdom, that "cometh not with observation"—but which has its seat in the soul, and which is of more consequence than all the outward observances ever instituted among the children of men. [N. H. Star in the East.]

CIRCULAR LETTER.

To all the brethren of the faith of Abraham, and of the Lord Jesus Christ, the Maine Convention of Universalists sends christian salutation:

BRETHREN:—It is with great pleasure that we address you this letter, and we assure you will receive the information communicated with uncommon satisfaction. Under the smiles of a kind and beneficent Providence, we have been permitted to hold another annual Convention; and we do not hesitate to say, that it has been one of unusual interest, and we may not doubt, of unusual importance. As you have been already informed, by our public periodicals, it was held in Bowdoinham, and was received and accommodated by the brethren there with a spirit of benevolence and good feeling, which reflects honor upon their christian characters, and which will be cherished, we doubt not, until the latest period of our lives. As we are opposed, however, to flattery, we need only say that they spared no pains, and left unapplied no means to render our short sojourning with them exceedingly pleasant and happy. We tender them our unfeigned thanks, and we pray that Heaven, as it has in past times, may continue to bless them. In christian feeling in zealous and ardent attachment to the cause of Christ, in their exertions to promote its prosperity, they are indeed and in truth, worthy to be imitated. We shall hope that our brethren universally will have of their prosperity, and of the means used to promote it, and "go and do likewise."

The business pertaining to the interests of the Convention was transacted with a spirit of the most perfect harmony, and in a manner calculated, we doubt not, to promote the welfare and general good of our common cause. It is a matter of particular congratulation, that the lay delegates were not only prompt and punctual in their attendance, but also manifested an uncommon interest in the business of the session. It certainly argues well to the cause we have espoused, and gives us very great encouragement, to find our lay brethren awakening from their slumbers, and coming forth to the work, with a zeal and spirit of engagement, which are the sure precursors of ultimate success. If they will but heartily co-operate with their ministering brethren, and their ministering brethren with them, the good cause will go on gloriously and triumphantly. And from present appearances, we have strong reasons for believing that this will be the result. If we have not deceived ourselves, a new spirit is aroused in very many of our brethren, which will not again slumber until the moral and spiritual world shall be made to feel the regenerating influences of the doctrines we hold. "The signs of the times" are particularly cheering; and we cannot refrain from exclaiming upon all ministers and laymen, to "take notice thereof and govern themselves accordingly."

As you may learn by the Minutes of the Convention, we have received a few additions to the ministry—and such, we may not doubt, as will strengthen it, and increase its usefulness. Besides granting licenses to two promising young men, and continuing the licenses of three others, and ordaining another, we received into the full fellowship of the Convention the Rev. Thomas Beaulieu of Farmington, who, although he has not shunned, for several years, to declare his belief in the final salvation of the world, has nevertheless labored with Unitarian societies, and been engaged in the promotion of their interests. We cordially welcome him to our fellowship: and we cannot doubt that his experience, and talents and influence will produce a salutary effect upon the cause he has now publicly espoused, and which he will hereafter publicly sustain. May the blessing of God rest upon him, and "make his way prosperous, and give him good success."

In relation to the public services of the occasion, it may be remarked, that they were deeply impressive and solemn—and it cannot be doubted that they will be instrumental in doing much good. The congregations, both days, were large; and evinced, by their fixed attention, and not unfrequently by the out-gushings of the emotions they felt, that it was good for them to be there. Scarcely have we ever witnessed a deeper interest in public meetings than was there manifested; and many who were present, it cannot be questioned, received impressions which time will not efface from their minds. They were truly



seasons of refreshing; and must have exerted a good influence upon the cause in which we are engaged. We shall hope, at least, that they may have been conducive in exciting a proper spirit of zeal and earnestness in promoting the prosperity of the religion of our Divine Master.

We are happy to state, in conclusion, that the prospects before us are not only encouraging but flattering. A spirit of harmony is among us, and a strong and ardent resolution to press forward, and to persevere to the end, is fondly cherished. Under such circumstances, what may not be accomplished? And besides this, we hear, from every quarter, of the success of our cause; of its rapid spread in almost every part of our country. We have been encouraged by such cheering intelligence, to persevere in our efforts, and to exert all the power we possess, to give it a new impulse in this part of the Savior's heritage. As you may see by our records, we have adopted means to become better acquainted with the prosperity and prospects of the denomination with which we are connected, the United States, than we have hitherto been. Delegates have been chosen to represent our body in the general Convention, to be held in September, in Hartford, and they will doubtless carry with them, and bring back to us, a good report. At least, we shall hope. And finally, we all hope that the labors of our brethren generally will be instrumental in causing a light of divine truth to spread, and establishing the doctrine of universal grace of salvation within all our borders. And, that this may be the result, may, in mercy to mankind, add his blessing. Per order, CALVIN GARDNER.

Printers of RELIGIOUS PAPERS will send our exchange papers to Gardiner not to Augusta as heretofore.

#### NEWS DEPARTMENT.

And catch the manners living as they rise."

GARDNER, AUGUST 7, 1835.

**COLD WEATHER.**—We have had some extremely cold weather for the season the last week; for several nights in succession there was quite a heavy frost which was on the side walks long after the Sun made his appearance. We have not had any damage done vegetation as yet, but we trust we shall be so fortunate as to have a few moderate days before winter fully sets in. Fires have been necessary to keep one comfortable at noonday and far as and colars have been as much worn though it was the month of December instead of August. If this "Cold-snap" has dampened the ardor of "land speculators" they must be insensible to every thing except the tangibility of a bond and the spect of making a few thousands.

Capt Caldwell, of Sch. Traveller, of which, was thrown overboard by the storm, on Wednesday last week, near village, and was drowned.

#### MARY OF FOREIGN INTELLIGENCE.

London. Franckette, late cook at Crockett's celebrated gambling house, London, been retained for the aristocratic establishment kept by Mr Ruggett, at the Cocoa Tree, for a salary of £700.

King Otto of Greece, is becoming, it is said, more popular among his subjects—being abandoned the impracticable experiment of introducing the Bavarian German into that country, and accommodated himself more to the feelings and wishes of the people.

The following may not prove an uninteresting item to our brethren of the key-stone, as evincing the respect which is still retained for the great founder of that Commonwealth, by some of his posterity in England:

Weymouth, May 20.—The Hon. Mrs. Mr. and Mrs. W. Stuart, and suite, arrived thro' Weymouth last week, on their way to Pennsylvania Castle, Portland, where they intend making a short stay. This is the first time this distinguished lady has visited Pennsylvania Castle since the late death of his Excellency the late Governor Penn. her brother who, it is said, this his favorite sojourn, to Mrs. Stuart.

Among other exclusives who were present at a ball at Almack's, we notice Capt. Galt, whose high literary pretensions should have supposed, would have excluded him from an association which combined the gifts of genius of despicable value with ancestral blood. The favorites were those from Bellini's new opera of "I. Puritani," and from the "Bronze" and "Marino Faliero." The favorites were "The Moscow" and the "Adrian Bell."

The new opera of "I. Puritani and I. Lieri," by Bellini, seems naturally to have excited a more vivid interest in London at Paris—the composition being of a cast and the scene laid in the eventful of the Covenanters and Parliament of Cromwell's time. A polacca, in which Grisi sings, was rapturously applauded also a duo by Lablache and Tambura, a verse from which that particularly noted notice we subjoin, the piece having not yet reached this country, as we believe.

"Suoni la tromba e intrepido  
Io pugnava da forte,  
Bello e affiorato la morte  
Gridando liberia.  
Amor di patria impavido  
Mieta i sanguigni allori  
Ei pianti la pietà."

A traveller to Vesuvius, in describing recent eruption, appropriately alludes to ancient cities of Herculaneum and Pompeii which were overwhelmed by this volcano two centuries since, Herculaneum was encased in lava, which makes the ruins very tedious and expensive; but Pompeii was covered only with a mass of ashes and pumice stone, and is now nearly all exposed by the easy access. He thus speaks of its wonders: "We saw one house which the workmen

had just uncovered; the frescos on the walls looked as fresh as if done the day before, and are very little injured by the fire. There are the streets with the same pavements, causeways and stepping-stones; the baker's ovens, in which bread was found; the shops with signs over the doors, marks of the carriage wheels on the pavement, magnificent public baths, theatres, temples and palaces; in short, all the evident proofs of a populous and flourishing city."

The late exhibition of Paintings, &c. at the Royal Academy must, we should judge by the description, have been as numerous as it was elegant and interesting. Among others, we note the following:

No. 181. "The American frigate bearing up, and making all sail, on discovering the English three-decker through the fog."—Vide Cooper's novel of "The Pilot," vol. 3. C. H. Seaforth. This picture is deserving of attention from the success with which the effect has been produced of the frigate dimly breaking its way through the hazy atmosphere that shrouds it.

The celebrated vocalist, Braham, has obtained a licence of the King, to represent English vanderlilies after the manner of those popular operettas at Paris. He is to erect a new theatre for the purpose.

Such was the intensity of the heat at Windsor June 10th, that the thermometer, in the sun, stood at 104 deg. What would they say of our dog-days, when the mercury in the shade frequently reaches 90 deg. In relation to it, it is said in Bell's Life, that

"Jack Scroggins has sworn before Lord Winchester that as he was carrying home two raw eggs in his 'inexpressibles' on Thursday, on reaching his domicile his rib actually found them hard enough for salad."

Capt. Dickson, of the 25th Regiment, has invented a Soldier's Cloak for general use in the army, weighing only 14 ounces. It is also an effectual preventive against wet, and fits on between the knapsack and mess tin.—Star.

**TRIAL OF CAPT. READ, OF THE U. STATES NAVY.**—The Army and Navy Chronicle, published at Washington, gives the particulars and result of the trial of Captain Read, of which the following is the substance.

Captain Read was tried on five several charges, namely:—

- 1st. For conduct unbecoming an officer and a gentleman:—
- 2d. For oppression.
- 3d. For cruelty.
- 4th. For scandalous conduct.
- 5th. For violation of the 30th article of the act for the better government of the Navy of the United States.

On the first charge Capt. Read was found guilty of the first part, but not guilty of that part which charged him with conduct unbecoming a gentleman.

On the second and fifth charges, guilty generally.

On the third and fourth charges, guilty of all the specifications, but not guilty of the charges themselves.

The sentence of the Court is—That Capt. G. C. Read be suspended from the service of the United States for one year.

The decision was made on the first of July, and approved by the President of the United States on the 20th.

If, as we understand was the case, the leading fact was proved, that Capt. Read, under whatever provocation, ordered a Midshipman of the United States Navy, to be triced up by force to the yard arm, and that, too, in the presence of the officers and crew of the ship—the sentence seems to us, and will, we think, to the public, inadequate to the offence.

**Post Office Robbery.**—The Post Office in this town was broken on Wednesday night, last week, and robbed of money and letters.

The back door, (a strong double one) was bored through with a bit, so as to cut a piece about six inches square and the glass of the inside door broken, thus giving opportunity to unfasten the hooks and bolts of both. The bit was stolen from the shop of Mr Lord, Cabinet Maker, whose shop was broken open for the purpose.

The Great Eastern Mail had been dispatched in the evening, as also all the mails for the North and East; and the merchants had taken out, as usual most of their letters;—and several other persons are since known to have taken out money letters on that evening: leaving only mails for the interior of this state, with a lot of miscellaneous letters for this town, and many dead and refused letters most of which were stolen, together with from 50 to 100 dollars in change, which was pocketed of course.

The Post Master offers 100 dollars and the Town a like sum, for the apprehension of the thief or thieves.

Not the slightest blame can attach to those who have charge of the Post Office. Our Postmaster, Mr. GREENLEAF, has made every exertion in his power to detect the perpetrators of this bold villany.

#### Portsmouth Journal.

We copy the following horrible narrative from the Louisiana Advertiser of the 11th inst. The account is circumstantial, and seems to bear on its face evidence of its truth, but we may hope that it is at least exaggerated.

We have just learned the particulars of the horrible affair reported by one of the steamboats yesterday. It appears that some persons had kept a gambling house in Vicksburg for some time, and as usual in such establishments, had their pimps and their decoys employed, inveigling inexperienced young men into the lion's den, where they were invariably fleeced of all they possessed, and frequently ill-treated by the conductors. The inhabitants determined to abate the nuisance, and held several meetings, and gave notice repeatedly to the offenders to quit the city by a certain time, or suffer the consequences of an outraged community.

The day at length arrived when the committee waited on them, and told them that their passage was paid for on board a steamboat, and quit they must! They positively refused—the committee retired to deliberate and again returned, but the house was closed, and whilst endeavoring to gain admittance, several shots were fired from the windows, one of which struck Dr Bodley the chairman of the committee, and caused his immediate death. Another gentleman of respectability was severely wounded, and the rest of the bullets passed through

the hats of the other members of the committee.

The towns-people immediately assembled, broke open the house, seized five men, the only inmates, dragged them to the public square and HANGED them INSTANTLY!!! They posted sentries, and gave notice that any person who approached them for twenty-four hours would be served likewise. All the money, which was to a large amount, was piled upon a table before the suspended bodies, and the committee paid it away to all who could prove they had lost money at the house. About twelve or fifteen persons in connection with the house started for this city in haste to avoid a similar fate. These are the particulars as we have heard them—we shall make no comments upon so dreadful an occurrence, hoping the account has been exaggerated.

Since the above was in type we have heard that Dr. Bodley was murdered in the gambling house, after having won a considerable sum of money at the table, which was the original cause of this execution of summary justice, or Lanch law as it is called. The persons executed were Mr North, who kept a tavern, Dutch bill, his barkeeper, Mr Samuel Smith, Mr Cullum, and Mr McCall.

The True American gives another, and we suspect, a more correct version of the occurrence. We have no doubt that this is the same affair alluded to in the letter which we copied from the Philadelphia Gazette yesterday, and which represented it as connected with a negro insurrection.

#### FROM THE TRUE AMERICAN.

**MOB JUSTICE.**—Information was received from Vicksburg yesterday, by the arrival of the steamboat Scotland, that a serious act of mobocracy took place on the 6th inst. in the town mentioned. It appears that a den of gamblers existed in that place, which had become obnoxious to the citizens. On the 4th of July the gamblers were refused permission to participate in the celebration, whereupon they became insolent, and notice was given to them by the citizens to leave the place. This they disregarded, and remained. Two of them, in consequence, were taken and made to go through the ceremony of tarring and feathering, so well known and so often practised in the west. These two left the place; but the others, five in number, armed themselves and made a fortress of their establishment, to which the citizens repaired, and after having forced the doors, rushed in. Dr Bodley, the first person who entered, received eleven balls through his body, and fell dead instantly. The death of the Doctor excited the people to the highest degree of wrath; and, having seized the gamblers, they lost no time in hanging the whole five, who remained suspended 24 hours. Perhaps justice was done to them. It is reported that they had several times before escaped legal justice.

**Extreme case of Personal Suffering.**—A hunter, while in pursuit of a deer, fell into one of those deep funnel shaped pits formed in the prairies by the settling of the waters after heavy rains, and known to the hunters as sink holes. To his great horror, he came in contact at the bottom with a huge, grizzly bear. The monster grappled him; a deadly contest ensued, in which the poor hunter was severely torn and bitten, and had a leg and an arm broken, but succeeded in killing his rugged foe. For several days he remained at the bottom of the pit, too much crippled to move, and subsisting on the raw flesh of the bear; during which time he kept his wounds open, that they might heal gradually and effectually. He was at length enabled to scramble to the top of the pit, and so out upon the open prairie. With great difficulty he crawled to a ravine, formed by a stream then nearly dry. Here he took a delicious draught of water, which infused new life into him; and then dragged himself from pool to pool, supporting life with frogs and small fish. One day he saw a wolf hunt down a deer in a neighboring prairie. He immediately crawled from the ravine, drove off the wolf, and lying down beside the carcass, of the deer, remained there until he had made several hearty meals, by which his strength was much recruited. Returning to the ravine, he pursued the course of the brook until it grew to be a considerable stream. Down this he floated until he came to where it emptied into the Mississippi. Just at the mouth of the stream he found a forked tree, which he launched with some difficulty, and getting astride of it, committed himself to the current of the mighty river. In this way he floated along until he arrived opposite the fort of Council Bluffs. Fortunately he arrived there in the day time, otherwise he would have floated unnoticed past this solitary post, and have perished in the waste of waters. Being desirous from the fort, a canoe was sent to his relief, and he was brought to shore more dead than alive. He soon recovered from his wounds, but remains maimed for life.—Washington Irving's Tour on the Prairies.

**Crops.**—Nothing was more wanted by the farmer than the late abundant rains.—The grass in this vicinity has been backward, and meagre in comparison with its appearance last year in the middle of July. The recent plentiful rain has given it a new start, but we are assured by several of our most substantial farmers, that the prospect at present is, that there will be not much more than half a crop. We hope however they will be disappointed. If it be true, hay will be a dear article, and if another winter like the last overtakes us, we apprehend there will be more trouble among the cattle than last cold season. Grain is rather backward. Wheat is not so forward by three weeks as it was at this time last year. N. H. Eagle.

**Narrow escape of the Steamboat Benjamin Franklin.**—It appears from a card published in the New York papers that the Steamboat Benjamin Franklin had a very narrow escape from destruction by fire on her last passage from Providence to New York. A wire cap had been placed over one of the fire pipes, to prevent sparks from flying over the deck and passengers, which caused the pipe so to fill with cinders as to prevent the usual draft; hence, a back current was created, and at a moment directly after the fireman had filled the furnace, the flames burst out at the doors thereof with great fury, and the boat would probably have been wrapped in flames in a very few minutes,

had it not been for the prompt and efficient services rendered by the officers and men of the boat. There were over 100 passengers on board. The boat, at the time, was five miles from land, and twenty west of Newport.—Atlas.

**Interesting Fact.**—Gen. Harrison, says the Cincinnati Whig, in the course of his speech delivered at Lafayette, Indiana, during his late visit to that place, made the following remarks, by which we are put in possession of a very interesting fact.

"The idea was a happy one, expressed by a citizen of our own country, in his address to the veteran Lafayette, 'that he had seen posterity.' That same good fortune said General H. was his. It would seem almost incredible that the speaker had at one time been the sole representative in the councils of the nation of the territory which now forms Ohio, Indiana, Illinois and Michigan—nay, more, that he had once been the chief Executive officer of the region last named with the addition of Missouri and Arkansas—of a territory extending from the warm climate where sugar and cotton are produced, to the cold country of the North where corn will scarcely grow."

During the gust of wind, on the 4th inst. a boat having on board 14 persons coming from the U. S. frigate Constitution, was upset, and ten persons we learn, were drowned.—N. Y. Gazette.

**Political Mania among the Women.**—A young woman was lately discovered among the spectators at one of the sittings of the French House of Peers—disguised in man's clothes. She proved to be Madame Dudevant the celebrated authoress of *Indiana*, &c.—This lady is possessed of great and fervid eloquence, and writes with force against what she considers the social and political tyranny of the other sex, in regard to the rights of women.

**Distinguished Arrival.**—George Baldwin, the individual who is charged with having stolen \$500 from Mr Martin S. Wood, keeper of the Bangor House, Me., while he put up at the Tremont House, last April, was brought on from New York, by Constable Clapp, yesterday afternoon. Baldwin was Mr Wood's travelling servant at the time of the robbery.—Bos. Post.

We understand the Letters taken from the Portsmouth Post Office, were found, on Sunday, (26th) principally in a mutilated state, in the Great Swamp, in Greenland, N. H.

**MELANCHOLY DISCLOSURE.** The Northampton Courier states that a student of Amherst College, who has sustained a high reputation as a scholar, a very exemplary man, and even a religious character, and one of undoubted integrity, was detected last week in pilfering money from his classmates.—From one individual he abstracted about forty dollars, and since this disclosure, other cases of larceny have come to light. We understand his name is Merrill, a member of the Sophomore Class, and a native of Boston. He was a charity student, the son of an indigent widow, who was leaning upon this unworthy son to sustain her in her old age! He absconded immediately, and thus far has eluded all efforts of detection.

**FROM BERMUDA.** Bermuda papers to the 21st inst. have been received at New York. The Governor has approved of the seizure and liberation of the slaves in the American schooner Enterprise, which put in there in distress, some months since. The bark Stag, of Boston, which was brought into St George's in distress on her passage from Matanzas, sailed for her destined port of Hamburg on the 16 inst. There has been a suspicious looking schooner cruising in the neighborhood of these Islands for eight or nine days past. [Boston Post.

**Sleep.**—Men sleep during periods of distressing excitement—felines rest calmly the night before they suffer—Indians, in the interval of torture, have slumbered at the stake. With me, (says the author of "My Life") "sleep fell soft on the hardest bed;" and I do not remember to have ever enjoyed a deeper repose than when I stretched myself beneath a walnut tree, after the fight of Quatre Bras; or when, harassed and hungry, at the retreat of Mont St Jean, I couched in my cloak on a sward of wet rye, the night before the battle of Waterloo.

A gentleman has purchased for \$50,000 an island of two acres in the mouth of the Schoodic river, opposite Eastport, on the line between the United States and New Brunswick. It is presumed, to be the intention of the purchaser, to erect there, buildings for the fisheries.

Capt. Marshal Willbur, at Orono, Maine, while engaged in raising the roof of a saw-mill there, fell and broke his spine, so as to cause death.

Another incendiary attempt to fire the city of Charleston, (S. C.) was made on the 19th inst in Queen's street; combustible materials were found on the premises, but happily the fire was extinguished before it had proceeded to any extent.

Mr. Henry Plympton of Boston, has constructed a balance, which is said to exceed in delicacy those of the English. It detects the minutest weights—for example, gold to the eighth of a grain, and will turn with the difference of an ounce in a weight of 50,000 lbs.

The locomotives in use on the new rail road from Baltimore to Washington, are the only ones in the United States which use anthracite. They go with great speed, and are constructed on an ingenious principle by Mr. Davis, of Baltimore.

**Naval.**—The United States' ship Erie, Capt. Percival, sailed from Buenos Ayres, June 1, for Monte Video and Rio Janeiro.

**Y. C. & O. ASSOCIATION.** The York, Cumberland and Oxford Association of Universalists will meet in Westbrook (Stevens' Plains) on the 9th and 10th of September.

**Appointments.** The Editor will preach in "Masonic Hall" in this village next Sunday and in a week from next Sabbath at East Thomaston. Br. A. C. Thomas of Philadelphia will preach in Portland on the fifth Sunday in this month and in Augusta on the first Sunday in September.

#### MARRIED,

In Waterville, by Rev. C. Gardner Mr. Paschal S. Bronson of Augusta, and Miss Lucy Burgess of W. Mr Charles C. Parsley of Sangerville and Miss Charlotte Cronett, of W.

In Bowdoinham, by Rev. G. Bates, Mr. Seth Sumner and Miss Susan Rodgers.

#### DIED,

Drowned, at Crawford, on 17th inst Mr. Paul C. Fletcher aged 24.

In Wiscasset, Mr. James Stetson aged 23.

In Kennebec, David Smith Esq. late of Buxton, aged 46.

In China, Mr. Charles Wiggin, aged 51.

In Norway, Mrs. Eunice Bartlett, wife of Ichabod Bartlett, Esq. aged 39.

In Waldo Plantation, John H. Harvest, a revolutionary soldier, aged 82.

In Bangor, Mrs. Hannah, wife of Gen. John Williams aged 40.

In Portland, Mr. Lemuel Tukey, aged 68.

In Paris, Doct. Isaac Bolster, aged 66.

#### KENNEBEC LOG DRIVING COMPANY.

NOTICE is hereby given that an assessment has been laid by said Company on the owners of logs and other timber driven by them during the past season. Said assessment is payable on or before the 20th day of AUGUST next, and has been committed to the subscriber for collection.

The course prescribed by the Act of Incorporation of the Company will be pursued with all who shall neglect to pay the amount due from them on the expiration of the time specified.

HIRAM STEVENS, Treasurer.

Gardiner July 31.

#### MARBLE! MARBLE!

THE subscriber has received on consignment a good assortment of MARBLE CHIMNEY PIECES.—Those who are in want of them will do well to call and examine for themselves, as the article and price cannot fail to suit.

JOEL CLARK JR.

Hallowell, August 6.

#### THE STEAM PACKET MACDONOUGH.

CAPT. NATHANIEL KIMBALL Master, will leave Boston for Portland and Gardiner, on Friday next at 5 o'clock P. M.

Returning will leave Gardiner for Portland and Boston on Monday morning the 10th inst. at 9 o'clock, touching at Bath both ways.

N. B. Her regular trips will be advertised in a few days.

August 3, 1835.

#### NOTICE.

THE copartnership heretofore existing between Lovejoy & Butman is this day dissolved by mutual consent. All persons having demands against said firm are requested to present them for settlement, and all indebted are hereby called upon to make immediate payment to V. R. Lovejoy who is duly authorized to settle the same.

V. R. LOVEJOY.

OLIVER BUTMAN.

Gardiner, July 25.

V. R. L. would inform his former friends and customers that he still carries on his business at the old stand, directly opposite the Farmers Hotel, where will be found every thing in the line of his business, CHEAP FOR CASH.

#### COMMISSIONERS NOTICE.

THE Subscribers having been appointed by the Hon. H. W. Fuller, Judge of Probate for the County of Kennebec, Commissioners to receive and examine the claims of the several Creditors to the Estate of ISAAC STAPLES, late of Gardiner deceased, represented insolvent; they hereby give Notice that six months are allowed from the date hereof to said creditors to bring in and prove their claims, and that, they shall attend to that service at the Selectmens Office in Gardiner on the last Tuesday of the months of September, November and December next at three o'clock in the afternoon of each said day.

EDWARD SWAN,

E. WHITE.

Gardiner, June 29, 1835.

#### WANTED IMMEDIATELY,

TWO steady and industrious BOYS, between 14 and 17 years of age, as Apprentices to the Printing business. Apply at this Office.

July 24.

#### LIST OF LETTERS

Remaining at the Post Office, Gardiner, July 1, 1835.

A. Mrs. M. Averill.	M. Daniel Milken
B. Harriet Berry	Thomas Moore
C. Silvester Baker	Widow Henry M'Canland
D. Lucy H. Burr	Widow James M'Farland
E. Abraham Bellet	Thomas Merrill (2)
F. Thomas Briery.	Martha Merrifield
G. Sarah Cooper	Charles Merriest
H. Rebecca L. Crooker	William Monk.
I. William Crawford	Marshall Nodd.
J. Nathaniel Carrier	Isaac Palmer
K. Elijah Cushing	Leonard Paine
L. Joseph R. Cotton	James Peacock
M. Benjamin Carroll	Susannah Pope
N. James Capen.	James Pheland
O. Joanna Dammon	Moody Palmer
P. Jonathan Doe (2)	Aaron Perkins.
Q. Enoch Dill, Jr.	George Rollins
R. Josiah Dill.	Benjamin Remick
S. David Fuller	Daniel Robinson.
T. Sarah French.	William Smith
U. William H. Gardiner	William Stevens
V. Thomas E. Glazier	Asa Steward
W. Joseph Grover.	Daniel Stone
X. Annis Hildreth (2)	Joseph Stewart
Y. Edward E. Houdlette	Margaret Stewart
Z. Euclid Houghton	Anna M. Shaw
1. Mary Holmes	Mary R. Stinson
2. William Hutchins	C. Stevens
3. Capt. S. Homans.	Seth Sweetland
4. Jedediah Kimball	William Springer
5. Henry Kimball (2)	Mary O. Stearns.
6. Levi Knox	Hannah Thompson
7. Robert Keith	John Towle.
8. Richard Kelly (2)	Cyrus Usher.
9. George W. Kimball.	W. Joseph Williams
10. Joseph D. Lord (2)	Emmie B. Walton
11. Charles C. Laiten	Richard L. Weymouth
12. Mary W. Lawrence.	Samuel Warren
13. Persons calling for any of the above Letters, will please say they are advertised.	Mary E. Wentworth.

WM. PALMER, P. M.

#### STRAYED OR STOLEN,

FROM the pasture of Mr. Thomas Spear, in Gardiner, on Thursday night last, a stone gray HORSE, with a black mane and tail, about five years old. Whoever will return said horse or give information to the subscriber where he may be found, shall be suitably rewarded.

JOSEPH LUNT.

Gardiner, July 22, 1835.

#### LETTER PAPER.

WM. PALMER has just received, at the Gardiner Bookstore, a large assortment of LETTER PAPER which he will sell by the Ream or smaller quantity, at the Manufacturers' prices.

July 21, 1835.



## POETRY.

The following beautiful lines which originally appeared in a New York paper, were written by a young lady on the death of her betrothed, a young man of sterling worth. He was a member of the Penobscot Bar, and died in this city two or three years since.

The writer grief-stricken and broken hearted, has passed from hence to awaken in a brighter and a better world.

"Where the smile of the Lord is the feast of the soul."  
Bangor Farmer.

"Tis ever thus—'tis ever thus,  
When hope hath built a tower,  
Like that of Eden, wreathed about  
With every thornless flower  
To dwell therein securely,  
The self-deceiver's trust,  
A whirlwind from the desert comes—  
And 'all is in the dust!'"

"Tis ever thus—'tis ever thus,  
That when the poor heart clings  
With all its fond tendrils—  
With all its flexible rings—  
The Goodly thing it cleaveth to,  
So fondly and so fast  
Is struck to earth by lightning,  
Or shattered by the blast.

"Tis ever thus—'tis ever thus,  
With beams of mortal life—  
With looks too bright and beautiful  
For such a world as this;  
One moment round about us,  
Their "Angel lightnings" play,  
Then down, the veil of darkness drops,  
And all hath passed away.

"Tis ever thus—'tis ever thus,  
With sounds too sweet for earth;  
Scarcely a note that floats away,  
Borne heavenward in their birth;  
The golden shell is broken—  
The silver chord is mute—  
The sweet bells are all silent,  
And hushed the lovely lute.

"Tis ever thus—'tis ever thus,  
With all that's best below—  
The dearest, noblest, loveliest,  
Are always first to go;  
The bird that sings the sweetest,  
The pine that crowns the rock;  
The glory of the garden—  
"The flower of the flock."

"Tis ever thus—'tis ever thus,  
With creatures heavenly fair,  
Ten-fold framed to 'bide the hunt,  
More earthly natures bear;  
A little while they dwell with us,  
Pleat ministers of love—  
Then spread the wings we had not seen,  
And seek their home above.

## DEULTORIOUS.

## THE SABBATH BELL.

To me, there is something exquisitely sweet and edifying in the notes of the Sabbath Bell; and I often think, and indeed feel, that I hear better music and better preaching while walking to church, than while there. In all places, at all times, and in all seasons, I take infinite delight in hearing it; and when in a place where the solemn stillness of the Sabbath morning is not awakened into lively, pure, and relieving reflection, by this sacred music, I feel as if I had lost a dear—a bosom friend. And especially at the present season—when nature is arrayed in her freshest and finest robes—when all her care is rising up—and all her energies are exerted to give beauty and perfection to the work assigned her, the bell has a double effect on my mind. It carries me away to childhood's earliest scenes, when I first rejoiced in its cheering melodies; and from the dim confusion of the past rolls back again that current of tender emotions, which in early years caused my little heart to throb with love to all beneath, around, and above me. And in this case it is edifying both in a religious and philosophical sense. In a religious, because it teaches me the sensations that children, trained with a reverence for sacred institutions, whose minds are early imbued with a love of God and his works, a love of their parents and all they see, are apt to experience. Their minds are not strong or far expanded, and not yet tainted with the moral corruption that surrounds them; consequently they are not capable of converting into impurity that which is pure, and as far as they do comprehend, see nothing but goodness and love. They indeed have an idea of power, but for them that power exists only to protect and bless. Crime, injustice, and cruelty, have not yet petrified their feelings, and at such times as their affections are exercised on subjects of devotion, charity, or love, the heart of no creature on earth is more disinterested, warm and tender. I see in their religious purity, without guile or dissimulation; they have no double meaning, but act out their thoughts in the eye of heaven and earth.

The recollection of childish religion is beneficial in a philosophical sense, by teaching the impressions the young mind most readily receives, and lastingly retains. For myself, there is nothing that has transpired for the last fifteen years, which I more distinctly remember, than the first lessons of piety I learned of my mother.

But this is not all the influence the Sabbath bell exerts on me; it not only brings the past to mind, but inclines me to beautify the present, by devoting my whole time to useful acting and thinking. When its sounds first greet my ear, I always think that my life is short-

ened one week, since I last heard its hallowed peal. Then I ask myself, what testimony that week has carried to eternity for me; and if, upon reviewing my actions day by day, I find that I have left my duty undone, I feel that there is one blank in my life which I never can fill; for I do not burthen to-day with the duties of yesterday. To every portion of my time I allot some particular employment, and if I fail to fulfill my engagements with a single hour, I never expect that the next will be long enough for its own business and that of the past too. I am not of the opinion that tomorrow's duties are lessened because I have done much to-day, or augmented because I have done little; for time carries all things with it, sparing neither duties nor those who should perform them.

And while the Sabbath bell is bringing the past to view, it never does me the unkindness to neglect the future. It tells that if I will improve the present, and judge of the future by the past, I shall lay up for coming time, if not all the luxuries and comforts of life, the greatest of all its luxuries and comforts—a well regulated and contented mind. But it does not stop here,—it points forward to another world more pure and bright than this; and bids me consider this one day of seven, the assemblage it convenes, and its own soft and sacred music, as but faint hieroglyphics of that day and assemblage, and celestial song, when the happiness man seeks on earth, shall be found in heaven.—[Georgia Constitutionalist.]

**WOMEN.**—How unjust we are to women! Most men who really study, begin to study after the age when women are married. But women cannot study after marriage. What do men know before twenty-five? About as much as women before eighteen. Look to the opportunities and encouragement of man. Rivalry—conversation—clubs—lectures—learned associations—always living, talking, and listening—and always in the open air. Look at the opportunities and encouragement of women—most of them pass their lives, almost from necessity, in a room of perhaps twelve or fifteen feet square; always surrounded by the same objects—the same faces—the same cups and saucers. To embroider and work muslin—to whip children and change the servants—nay, to suckle fools and chronicle small beer, is not to be educated. And yet our young whipper-snappers affect to laugh at the understandings of women—fools! Give women but half their opportunities, or a little of their encouragement, and they outstrip nineteen twentieths of the men about them.

**YOUTH AND MARRIAGE.**—Youth is easily attracted and decided soon. It forgets that the fanciful preference of a moment may not safely determine the prospects of life. It is unmindful that, looking to this world merely, occasions will come for which the graces of the ball room are no sort of preparation. It rashly takes the eyes which can sparkle in their morning brilliancy, for those which will weep meekly in sorrow, and kindle with a steady encouragement in the midst of care, and hold a light which can cheer, when all other light on the earth has waxed dim. It is so wild as to mistake the flutter of the hour, for the same being who will be the ministering angel of sickness and decline. It needs to be reminded, that if there is any engagement in life, which is not to be formed under the arbitration of caprice it is that which is not dissolved, till the parting shall come at the laden bier, and the open grave. It must be conjured to remember that if there is any step in life which requires beyond others to be made reverently, discreetly, advisedly, soberly, prayerfully, and in the fear of God, it is that step which day by day is the most inconsiderately taken.—[Palfrey's Sermons.]

**PEACE.**—No name is more lovely than that of peace; 'tis the calm of the world, the smile of nature; it is the harmony of all those well-toned airs which are struck from melodious instruments.—Peace is the fruit of holiness; and a greater can not be shed over the land, than is shed when righteousness and peace meet together and kiss each other.

**MORNING.**—At the morning's dawn, when nature, refreshed by the dews of night, smiles around and revives afresh, she cries aloud—"O mortal! why art thou a prey to care and anxiety? Is not God thy father? Shall he who made thee forsake his child? The term of thy existence is not confined to thy pilgrimage on earth, it extends to eternity!"

**A SENTIMENTAL PIGEON.** A man, set to watch a field of peas which had been much preyed upon by pigeons, shot an old cock-pigeon who had long been an inhabitant of the farm. His mate around whom he had for many a year cooed, and nourished from his own crops, and assisted in rearing numerous young ones, immediately settled to the ground by his side, and showed her grief in the most expressive manner. The laborer took up the dead bird, and tied it to a short stake, thinking that it would frighten away the other depredators. In this situation, however, his partner did not for-

sake him, but continued day after day, walking slowly round the stick. The kind-hearted wife of the baill of the farm at last heard of the circumstance, and immediately went to afford what relief she could to the poor bird. She told me that, on arriving at the spot, she found the hen bird much exhausted, and that she had made a circular beaten tract around the dead pigeon, making now and then a little spring towards him. On the removal of the dead bird, the hen returned to the dove-cote.—[Balt. Chron.]

**SINGULAR PROPOSAL.**—A young lady came over from a great distance "to be cured," and when I asked her what was her complaint, she replied, "As to that matter, I believe there is not a single complaint under the sun that I have not got." Here was a fine catalogue of disorders! I asked her whether she was married or single. "Single" was the answer. I then told her that so many complaints as she seemed to have, could only be cured by a husband!—at which she was extremely exasperated; but her anger terminated in a proposal to marry me! I never was more surprised in my life, and looked quite stupid.—[Hardy's travels in Mexico.]

## SILK HATS,

**MANUFACTURED** and for sale at J. HOOP-ER'S Store in Water Street.  
J. H. would respectfully inform his customers and the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article of this kind as any in the city. Particular hats made to order at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. Also, a usual, a large and handsome assortment of FUR HATS, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style.  
Augusta, April, 1835. 15

## Saw Mill Gear.

**TO** be sold the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.  
The above will be sold together or separately.  
H. R. HOSKINS, Agent.  
Gardiner, June 20, 1834.

## CELEBRATED HORSE POWDER.

**THE** various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with little success. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:  
For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with any of the above diseases, or are afflicted with feverish symptoms, sluggishness, loss of appetite or depression of spirits.  
The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his feed.  
Prepared and sold by JAMES BOWMAN, GARDINER, MAINE.

**WE** the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

**D. NEAL, M. D.**  
**D. H. MIRICK, M. D.**  
We the subscribers having made use of the Horse Powder prepared by James Bowman, Gardiner, Maine, most cheerfully recommend them to the public for Distemper and Coughs.  
**CHARLES SAGER,** Gardiner.  
**J. D. PERKINS,** Pittston.  
**SAMUEL HODGSON,** Pittston.  
**BENJ. HODGES,** Augusta.  
**JOHN HELDRIDGE,** Augusta.

**— ALSO —**  
**THE** Genuine "ROLLINS" IMPROVED LINIMENT for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chillsains—it is not second to any other Liniment, British Oil or Opodeldoc now in use.  
23 ly.

## Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

**ICELAND MOSS** grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its peculiar qualities have been long known, and highly appreciated. This plant contains a large proportion of **VEGETABLE MUCILAGE**, than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals: so in the case of this most valuable Moss, its virtues were first discovered by their effect on the hardy, long lived and sagacious Rein-Deer, which derives its principal nourishment from the **ICELAND MOSS**, and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

**E. HUTCHINS & CO., Baltimore,**  
And none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.  
For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.  
Gardiner, Jan. 13, 1835. 3

## CHARLES H. PARTRIDGE, TAILOR.

**WOULD** respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. He attests himself that by constant attention to the business, he may share a part of the public patronage.  
Particular attention will be paid to Cutting  
Gardiner, April 11, 1835. 16 3m

## E. HUTCHINS &amp; CO'S NEWLY IMPROVED INDELEBIL INK.

**E. H. & Co.** have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable ink, in boxes only one sixth the usual size, yet containing the same quantity.  
The prominent qualities of this ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become as beautiful jet-black, and may be relied on as an indelible. The proprietors, and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.  
Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.  
The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)  
For Sale by B. SHAW & CO., Ag'ts, Gardiner, Jan. 13, 1835. 3

## TO ALL WHO HAVE TEETH!

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

**THE ELECTRIC ANODYNE** is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supercedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.  
The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, cordially recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

**Z. T. MILLIKEN,**  
**FRANCIS BUTLER,**  
**JONATHAN KNOWLTON,**  
**THOMAS D. BLAKE, M. D.,**  
**JAMES GOULD,**  
Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

**ISAAC MOORE,** Farmington, Me., Sole General Agent.

**BENJAMIN DAVIS Esq.,** Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

**JAMES BOWMAN,** Gardiner. John Smith, Roadfield. David Stanley, Winthrop. Wm. Whittier, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, North Berwick. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.  
Farmington, Jan. 28, 1835. copy 5

## STIMPSON'S CELEBRATED BILIOUS PILLS.

**MOST** diseases incident to this and other climates, are induced in a great degree from a collection of the prime, caused by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.  
For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, full stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

## To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary without them. They have, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.  
**DANIEL CLARK,**  
Portland, Me. October, 1828.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.  
**DANIEL ROSE,**  
Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.  
**JACOB GOODWIN,**  
Thomaston, Jan. 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.  
General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merri- 1y  
rick, Hallowell and W. & H. Stevens, Pittston. 3

## Lumber Dealers, Take Notice.

**TWO** first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any to use if rightly managed, and offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.  
**SAMUEL BOYDEN,**  
February 24, 1835. 9

## BOOTS AND SHOES.

A Prime assortment Ladies' KID and PRE-  
**NELLA SHOES—GATER BOOTS,**  
Misses' and Children's KID, PRINELLA and  
LEATHER SHOES: Gentlemen's MOROCCO  
and HORSE-HIDE BOOTS.  
— ALSO —  
Gentlemen's superior Calf-Skin Boots  
and Shoes Manufactured by Mr. SAMUEL HALL  
For sale by CHARLES TARRELL.

## FAIRFIELD'S REPORTS.

JUST published and for sale by WILLIAM  
PALMER, Report of Cases argued and deter-  
mined in the Supreme Judicial Court of the State  
of Maine, by JOHN FAIRFIELD.  
May 19, 1835. 210

## TO INVALIDS.

**DR. RICHARDSON**, of South Reading, Mass. has (in compliance with the earnest solicitation of his numerous friends) consented to offer his celebrated Vegetable Bitters and this medicine to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids pronounced incurable by Physicians.  
No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz: Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased Diminished Appetite; Dizziness or Headache; Constiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.  
No. 2. Is designed for the cure of that class of the venereal diseases, which arise from an impure state of the Blood, and exhibit themselves in the form of Scrophula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above Vegetable Medicines, and they may be used without any hindrance of business or amusement, as will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to premature graves.

Of course, that none are genuine without the written signature of NATHAN RICHARDSON, SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner. David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Thayer, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; E. Small, Saco. copy 8

## THE GARDINER SAVINGS INSTITUTION Incorporated by an act of the Legislature.

**THE** design of this Institution is to afford to the poor and industrious of saving their money, but have not acquired sufficient to purchase a share in Banks or a sum in the public Stocks, the means of employing their money to advantage, without the loss of losing it, as they are too frequently exposed to by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen the unnecessary expenses, and to save and lay by something for a period of life, when they will be enabled to earn a support.

The Institution will commence operation the first Wednesday of JULY, 1835. The Office of the present will be kept in Gardiner in the building lately occupied by the Gardiner Bank, and deposits will be received every Wednesday from 10 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received, and when any person's deposits shall amount to \$50 dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment shall be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in proportion to the length of time the money has been according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interest of those who may wish to become depositors; and no member of their body, or any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital, any part thereof, if the money received will be sufficient for the purpose; and one week notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safe investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are  
**ROBERT H. GARDINER, PRESIDENT.**  
TRUSTEES,  
Peter Grant, Esq., Hon. George Evans,  
Edward Swan, Esq., Alfred G. Enghow, Esq.,  
Arthur Berry, Esq., Mr. Henry B. Hoskins,  
Capt. Enoch Jewett, Mr. Henry Bowman,  
Mr. Richard Chy., Capt. Jacob Davis,  
Rev. Dennis Ryan, Geo. W. Bacheller, Esq.,  
ANSEL CLARK, Treasurer,  
H. B. HOSKINS, Secretary.  
Gardiner, July 2, 1834. 28

**TERMS.**—Two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, the dollars and fifty cents will be considered the price accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid, and a discontinuance expressly ordered, and no papers will be discontinued (except at the discretion of the publisher) while any arrears remain unpaid.

All letters relating to the business, concerns of the paper, or communications intended for publication, must be directed (post paid) to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receipts in full for the three; and any person sending nine new names and forwarding five dollars shall be entitled to an additional paper gratis.